# AN ANSWER TO THE APPEAL FROM THE COUNTRY TO THE CITY.

By ROGER L'ESTRANGE.

LONDON

Printed by T. B. for *Henry Brome*, at the *Gun* in St. *Pauls* Church-yard, 1681.

# AN ANSWER TO THE APPEAL FROM THE COUNTRY, to the CITY, &c.

THIS *Appeal* has made a mighty Noiſe about the Town; and yet, Heaven knows, there is neither *Good Faith* in it, nor *Argument*; but all things miſ-apply'd, or miſ-reported, to bring an *Odium* upon the Government, and to inflame the Multitude. The pretended Reaſonings of it are no more than *fallacies* and *non-ſequiturs*, from the beginning to the end; and yet it ſerves in a *Coffee-Houſe* for a *Teſt* of *Honeſt Men* and *Mutiniers*. Taking it barely in it ſelf, it is ſcarce worth an

Answer: But in the circumstances of the *Boldness* and the *Malice*, it is but reasonable to bestow such a Reply upon it, as may give it a Recommendation to publique Justice; Especially having already taken notice of it by the By, in another place.

It is a wonderful thing, the Confidence of this Audacious Pamphlet, in Addressing it self to the *City*, after so Fresh, so Loyal, and so Generous an Instance of their Scorn and Detestation of any thing that looks like a Seditious Practice. Why should a *Wat Tyler* expect better Quarter from a *Lord Mayor* under *Charles the Second*, than he had from a *Lord Mayor* under *Richard the Second*? Nay, that very Rebellion of *Forty-one* is most injuriously charg'd upon the *City* of *London*; for *Gournay*, *Ricaut*, *Garraway*, and the most considerable of the Citizens, were not only against it in their *Opinions*, but oppos'd it to the utmost with their *Estates* and *Persons*. And that Honourable Society has not yet forgotten either the *Calamities* of the *War*, or the *Methods* and *Instruments* which brought so great a Reproach upon the *City*. Beside, that it is as much their *Interest* as their *Duty*, and as much their *Inclination* as *either*, to support the *Government*. For by a *War* they must of necessity suffer doubly: And not only in the loss or abatement of their Trade, but in the deep proportion of their Taxes toward the publique Charge. So that these are not a sort of people to be *Wheedled* out of their *Honour* and *Allegiance*: But we shall now take a view of the *Pamphlet it self*.

*The City of* London *has been always* Loyal.

## *An* Appeal *from the* Country *to the* City.

IT begins: *Moſt brave and noble Citizens*: And a little lower; *With you we ſtand, and with you we fall; your example directs our Conduct*, &c. Now if the greeting had been *to the Club of Subſcribers*, that which follows would have been much more Conſequent; for it is a great Truth, that the *Conſpirators of both ſides* muſt expect to *ſtand* and *fall together*; and that the *Factions* in the *Country* can never make any thing on't, without a *Tumult* in the *City*, to lead the Dance; which (God be prais'd) there is no fear of, and then for the Credit which this *buſie Mutineer* can pretend to under this preſent Government, with the *Noble Citizens* (as he claws them) I am perſwaded, if the *Author* of the *Appeal* were but known to the Court of *Aldermen* and *Common Council*, it might coſt him Dear, the very *Complement*. Not but that in ſo great a Body, there may be ſome few little Fellows *afloat* too, that cry out with the *Horſe-turds* among the *Apples*, in the *Emblem*, *How We Apples ſwim*.

In the next Clauſe, the Scribler gives to underſtand that he has read *Hodge upon the Monument*; and writing after that Copy, he follows the phanſie of the Citizens looking about them from the top of the *Pyramid*. Now to match this diſmal proſpect of *Imaginary Calamities* to *come*, we ſhall give you a *Parallel* in a *brief Summary* of what this Nation has *really* ſuffer'd in *Fact*; and in *Truth* brought upon it ſelf, by believing ſuch ſtories as theſe, without either *Foundation* or *Effect*. Hodge *upon the* Monument.

*Firſt*

Appeal. *First* (says he) *Imagine you see the whole Town in a flame, occasioned this second time by the same* Popish *malice which set it on Fire before.*

Parallel. First (*say I*) Imagine you see the whole Nation in a Flame, and brought to the extremities of Fire and Sword, occasioned this second time by the same *Schismatical* and *Republican Malice* which embroil'd it before.

Appeal. *At the same instant phansie that amongst the distracted Crowd, you behold Troops of* Papists *ravishing your Wives and Daughters, dashing your little Childrens Brains out against the Walls, Plundering your Houses, and cutting your own Throats, by the name of* Heretique Dogs.

Parallel. At the same instant, Phansie *Decemb.* 1659, *over over again*; whole Droves of *Coblers, Dray-men, Ostlers*, upon Free-quarter with you, till some of your Wives and Daughters are forc'd to Prostitute themselves for Bread; your Councels affronted by Armed Troops, and your *fellow Citizens* knockt on the Head, like *Dogs*, at their own Doors, for not so much as *barking*; your Apprentices discharg'd of their Indentures by an Arbitrary Power; your Houses Rifled; your Accompt-books examin'd; your Servants corrupted to Betray their Masters; your Persons clapt under Hatches, transplanted or throwa into nasty Dungeons; or (in mercy perhaps) your Throats cut, by the name of *Popish Dogs* and *Cavaliers*: And all this only for *refusing* to *Renounce God* and your *Soveraign*.

Appeal. *Then represent to your selves the* Tower *playing off its Canon, and battering down the Houses about your Ears.*

Parallel. Then represent to your selves the *Thimble-maker* once again *Lieutenant* of the *Tower*; your Citizens clapt

clapt up; St. *Pauls* and *Gresham-Colledge* turned into *Garrisons*; orders for the demolishing of your *Gates* and *Chains*; and nothing less than *Military Executi-on* threatn'd you, unless you will redeem your selves *with* 100000 *l. a month Contribution*, towards the perpetuating of your Slavery.

*Also casting your Eye toward* Smithfield, *Imagine you* Appeal.
*see your Father, or your Mother, or some of your neerest and deerest Relations ty'd to a Stake in the midst of flames; when with hands and eyes lifted up to Heaven, they scream and cry out to that God, for whose Cause they die; which was a frequent spectacle the last time* Popery *Reigned amongst us.*

Also casting your Eye toward *Cheap side*, *Cornhil*, Parallel.
*Charing-cross*, *Palace-yard*, *Tower-hill*, nay *Whitehal* it self: Imagine you see your Father, or some of your neerest Relations, your Citizens, the Nobility, Gentry; nay, the King himself, and his best Friends, under the hand of the Common Executioner, appealing to God, in whose Cause they dy'd, which was a frequent spectacle, when *Rebels* and *Usurpers*, under the Title of *Reformers*, Reign'd last amongst us.

*Phansie ye behold those Beautiful* Churches, *erected* Appeal.
*for the true Worship of God, abused and turn'd into* Idolatrous Temples, *to the dishonour of Christ, and scandal of Religion: The* Ministers of God's Holy Word, *torn in pieces before your eyes, and their best Friends not daring even to speak in their behalf.*

Phansie you behold those Beautiful *Churches* e- Parallel.
rected for the true worship of God, abused and turned into *Stables*; the *Pulpits* into *Fuggling boxes* to *Hocus* your *Wives* and *Daughters* out of their *Bodkins* and *Thimbles*; and nothing to be heard there but *Heresie* and *Sedition*, to the dishonour of Christ, and

scandal

ſcandal of Religion. *The Miniſters of Gods Holy Word* caſt out of their Livings by *hundreds*, and their Children expos'd to the wide World to beg their Bread; and not a Friend that dares open his mouth for them.

Appeal. *Women running with their Hair about their Ears; Men cover'd with Blood, and Children ſprawling under Horſes feet, and only the Walls of Houſes left ſtanding.*

Parallel. Your Women running with their Hair about their ears, one half to the *Works* like *Pioniers*, the other dancing attendance at ſome Mercileſs Committee, to put in Bail perhaps for ſome Malignant Friend or Husband; Men cover'd with Blood, loſt Limbs, and mangled Bodies, from *Edg-hill*, *Branford*, &c. And with horror of Conſcience over and above: *Altars Robb'd*, *Churches Demoliſh'd*, and only the Walls left ſtanding.

Appeal. *In Fine, What the Devil himſelf would do, were he here upon Earth, will in his abſence infallibly be acted by his Agents the* Papiſts: *Thoſe who had ſo much Ingratitude and Baſeneſs to attempt the Life of a Prince, ſo Indulgent to them, will hardly be leſs cruel to any of his Proteſtant Subjects.*

Parallel. In Fine, What the Devil himſelf would do, were he here upon Earth, will in his abſence infallibly be acted (if they may have their will) by his *Agents*, the *Perjurious* and *Hypocritical Regicides*; that betray'd their *Prince* and their *Country* by the Solemnity of a *Covenant*, and *Poyſon'd* the *unwary People* in that very *Sacrament*. Thoſe who had ſo much Ingratitude and Baſeneſs, not only to *attempt*, but *take away* the Life of a Prince ſo Indulgent to them as the late King was, who denied them nothing but his *Crown*, and his *Blood*, which afterward they took: Theſe,

I

I say again, that are so ungrateful to our present Soveraign, as after so much Mercy and Bounty to the Murtherers of his Father, and of his Friends, have now enter'd into fresh attempts upon his *Life*, his *Crown* and *Dignity*, will hardly be less Cruel to any of his Majesties obedient Subjects.

Now to shew you that this way of *Incentive*, to the *Multitude* is only the *Old story new furbish'd*, and not our *Appellants Mother-wit* and *Contrivance*, as he would have the World imagine. See *his Majesties Declaration* of *Aug.* 12. 1642. *Husbands Collections*, pag. 540.

The Old Story.

*One day the Tower of* London *is in danger to be taken; and Information given that Great Multitudes, at least a Hundred, had that day resorted to visit a Priest, then a Prisoner there by Order of the Lords: and that about the time of the Information, about fifty or sixty were then there, and a* Warder *dispatcht of purpose to give that notice: Upon Inquiry, but* four persons *were then found to be There, and but eight all that day, who had visited the Priest. Another day a* Taylor *in a Ditch over-hears two Passengers to Plot the Death of Mr.* Pym, *and of many* other Members *of* Both Houses. *Then Libellous Letters found in the Streets, without Names, (probably contrived by themselves; and by Their Power, Published, Printed, and Enter'd in their Journals) and Intimations given of the* Papists Training under ground, *and of notable Provision of Ammunition in Houses; where, upon Examination, a Single Sword, and a Bow and Arrows are found. A Design of the Inhabitants of* Gowent-Garden *to Murther the City of* London. *News from*

France, Italy, Spain, Denmark, *of* Armies *ready to come for* England. And again, *Pag.* 536. *they cause Discourses to be Published, and Infusions to be made of Incredible Dangers to the City and Kingdom, by that our coming to the House:* (in the case of the five Members) *An Alarum was given to the City in the Dead time of the Night, that we were coming with Horse and Foot thither, and thereupon the whole City put in Arms: And howsoever the Envy seem'd to be cast upon the Designs of the* Papists, *mention was only made of Actions of our* own.

Upon a fair understanding of the whole, this supposition of his is no more than the Counterpart of the old Story: And the Declamatory dangers, that he foresees in Vision, were outdone by those sensible Cruelties and oppressions that this poor Kingdom suffered in very Deed.

We should do well to look about us.

If it be true, that these and forty times more Cruelties were committed: and that the People were frighted into these Precipices only by Shadows: If it be true again, that those Glorious Pretenders, when they had the King and his *Papists* (as they call'd his most *Orthodox Friends)* under foot; that these People, I say, never lookt further after Religion; but fell presently to the sharing of the Church and Crown Revenues among themselves, It will concern every sober man to look well about him, and to make use of his Reason, as well as of his Faith, for these *Fore-boders* seldom *Croak* but before a *Storm.*

Four Affronts upon the Government in two Periods.

*We in the Country* (says he) *have done our parts, in chusing for the generality, Good Members to serve in* Par-

*Parliament. But if (as our two last Parliaments were) they must be Dissolv'd or Prorogued, when ever they come to redress the Grievances of the Subject, we may be Pitied but not Blam'd. If the Plot takes effect, as in all probability it will, our Parliaments are not then to be Condemn'd for that their not being suffer'd to sit, occasion'd it,* Fol. 1.

There are just as many Affronts put upon the Government in these two Periods, as (in the Printed Folio) there are Lines in't. *First*, Upon the House of *Commons*; for a *Representative* constituted, for the generality, of such men as our *Appealer* calls *Good Members*, would lay the Kingdom in Blood, (which is manifestly the drift of the Libel from the one end of it to the other.) *Secondly*, The *Appellant* Usurps upon the *Kings Authority*; as if his Majesty were bound to give an Account ot every Libeller, why he *Prorogues* or *Dissolves* his *Parliaments* (which is a Priviledge inseparable from the Supreme Power) in all forms of Government. *Thirdly*, It is a Tacit Charge of *Tyranny* upon the King; for it is done (he says) *whenever they come to redress the Grievances of the Subject.* And lastly, He makes the King a Promoter of the Plot; but whether with more Indignity or Folly, it is hard to determine, either in the Intimation, or in the Supposal of his Majesty to be *Felo de se*, and a Party to the Conspiracy against his own Life. *The Plot* (he says) *will in all Probability take effect, and he is the occasion of it, that would not suffer these Parliaments to sit.*

*The Plot is now got so far out of our Enemies reach, that no subtle Evasion or Trick can ever hope to extinguish it. Wherefore they must either suffer all to come out, or begin by force to justifie it, which we see they are*

*going to do, by their endeavouring to get those Worthy and Brave Commanders Banished, who (as they think) are the most likely Persons to conduct and lead us up against any Popish Army.* Fol: 1.

*The Kings Proceeding censur'd.*

*Two Plots proved.*

The *Appellants* meaning is, that the *Popish Plot* is so notoriously *Publique*, there's no *Concealing* of it, and so far we are agreed: For we have had *Legal Tryals, Proofs, Verdicts, Sentences,* and *Legal Executions* in the Case. But yet to my thinking, we have had also as Competent Evidences of *another Plot* under *that*, as a body would wish. But whoever *crosses* the *second Plot*, is presently Libell'd, as a *Friend* to the *former*. What do we *hear*, what do we *read*, what do we *see*, but *Seditious Discourses, Scandalous Invectives,* and *Mutinous Practices* against the *Government?* Is not the *Kings Administration*, and his *Authority* publiquely Arraigned? And is not his Sacred *Life* struck at in this way of Proceeding? *First*, They expresly tell the World that his Majesty *Misgoverns*. *Secondly*, They lay it down for a *Maxim*, that *the People may call him to Account, in case he does Misgovern*. And this being admitted, the *next point* is, directly (by an undeniable Consequence) to Arraign him as a *Traytor* to the *Soveraign People*. But the Faction it self expounds its own meaning. What have they to say for that Inhuman and Execrable Murther acted upon the late *Arch-Bishop* of St. *Andrews* in *Scotland*, and to their *Declaration* against the *King himself*; which was follow'd with an *Open, Actual,* and *Form'd Rebellion?* This is a *Plot* that, me-thinks, a man may see without his Spectacles; and according to our *Appellants* conceipt, *they began by* force *to* justifie *it, for fear all should come out.*

To

To follow him in his *Politiques*, he tells us further in the paſſage above recited, that to facilitate the *Papiſts* work, *his Majeſty Baniſhes the Perſons moſt capable of Oppoſing it.* So that he makes his *Majeſty* evidently a *Party* to the *Plot*; or at beſt, no more than a *King* upon a *Cheſs-board*, to be turn'd and carry'd which way the Gameſter pleaſes: Beſide, the putting of the Illuſtrious Duke of *Monmouth* in the head of *Popiſh Troops*, in contradiction to himſelf.

*But* (for all this yet) *Gentlemen* (*ſays he*) *be not diſmaid; the Lord of Hoſts will be of your ſides; for ſo long as you fight his Cauſe, he will fight your Battels: And if God be for you, who dares be againſt you? Fear nothing, but as your Intereſts are United, ſo let your Reſolutions be the ſame; and the firſt hour wherein you heaa of the Kings Untimely End, let no other noiſe be heard among you, but that of* Arm, Arm, *to Revenge your Sovereigns Death, both upon his* Murtherers, *and their* whole *Party, for that there is no ſuch thing as an* Engliſh Papiſt, *who is not in the* Plot, *at leaſt in his good Wiſhes.* Fol. 2. He gives the *Alarum.*

And why [*be not diſmaid*] Where's the danger, I beſeech you? The *Popiſh Plot* is *Maſter'd*; and there's hardly a *Roman Catholique* dares ſhew his head: Nay, and for want of *Popiſh* matter to work upon, *the Church of England* it ſelf is made *Papal* and *Antichriſtian.* And whoever looks narrowly into this buſineſs, will find theſe *Bugbears* to be of the *Appellants* own making. What is all this, but *Curſe ye Meroz* over again: He claps the Rabble on the back, and ſpits in their mouths, and without more adoe, turns them looſe upon the Government? *The firſt hour* (ſays he) *&c.* Here's no *Suppoſition* of the Kings

Kings Murther to qualifie the matter; but the thing ſo *Poſitively pronounc'd*, as if he himſelf were of the Conſpiracy. So that without any *Ifs* or *Ands*, the Murther is given for *Granted*; and upon this Inſtigation, the leaſt Rumour in the world that way, puts the people upon a *General Maſſacre*, which the bare report lately of the *French* appearing before the Iſle of *Purbeck*, had like to have done in ſeveral places. Now if they ſhould *Arm* upon ſuch a *miſtake*, or but an hour too ſoon, it were enough to put the whole Nation in Blood again: And then his *Orders* to the *City*, to be ready with their *Arms at an hours warning*, are as *Peremptary*, as if he had the Command of the *Militia*. Beſide that, if a *Fanatique* ſhould *Murther* the King, the *Papiſts* are to be *Puniſh'd* for't. Becauſe (ſays he) *every* Engliſh Papiſt *in the* Plot, *at leaſt in his* good wiſhes. And it is no leſs probable on the other ſide, that *every Unrepenting Covenanter is in the Counterplot*; for upon *that Covenant* it was, that they founded the Deſtruction, and the Diſſolution of the Government: And it behoves us to beware of *King-killers* on the one hand, as well as on the other. Now ſee how he goes on.

*His Orders Iſſu'd out to the City.*

*Think not to fare better than the reſt, by meddling leſs; for the Conquerors Promiſes are never kept, eſpecially coming from that ſort of People*, whoſe *Maxim* it is, *never to keep their word with* Heretiques, *Fol.* 2.

What a wonderful ſtrain of Logick is this? *Draw your Swords* (ſays he) *and go to the Devil for Company, for the* Papiſts *keep no Faith with* Heretiques. This was the Song of 41. and he that would ſee what Faith the *Covenanters* kept, either with *God*, *King*, *Church*, or *People*, has no more to do than to compare their *Leagues* and *Proteſtations* with their *Actions*.

Now

*Now Gentlemen* (says he) *lest any amongst you should be ignorant, either of your Enemies, or their Designs, both against the King and Kingdom,——they are* young Beggarly Officers, Courtiers, over-hot Church-men, *and* Papists. *The* Young Officer, *or* Souldiers Interest *makes him wish for a* Standing Army; *The* Courtier *endeavours to advance* Taxes, Oppressive *and* Illegal Impositions. *The* over-hot Church-men *wish well to* Popery, *in hope of a* Cardinals Cap, *or at least the Command of some* Abby, Priory, *or other Ecclesiastical Preferment, whereof the* Roman Church *hath so great plenty. These are the men who exclaim against our* Parliaments Proceedings, *in relation to the* Plot, *as too Violent; calling these times by no other name, but that of* Forty *or* Forty-one, *when to amuse his Sacred Majesty, and his good People, they again threaten us with another* Forty-eight: *And all this is done under-hand, to Vindicate the* Catholique Party, *by throwing a* Suspicion *on the* Fanatiques. *These are the* Episcopal Tantivies, *who make even the very* Scriptures *Pimp for the* Court; *about of* Urim *and* Thummim *can extort a Sermon to prove the not paying of* Tythes *and* Taxes *to be the Sin against the* Holy Ghost: *And had rather see the Kingdom run down with* Blood, *than part with the least Hem of a* Consecrated Frock, *which they themselves made Holy.*

*His Character of the* Church *and* Court.

Here's a very fair and round distribution of the *Cities Enemies*, into *Younger Brothers*, *Dependents* upon the *King*; *Friends* to the *Church*, and into *profest Papists*: And the *whole Kingdom* it self is again split into *Two Parties*, the *one* consisting of *Mutiniers* and *Schismatiques*; the other of the *Loyal Servants* and *Subjects* of the *Government*, which under

*All the Friends of the Government made the Cities Enemies.*

under the *three first Heads*, he brands as the *Cities Enemies*. These Men he Charges with *lessening* the *Plot*, with resembling the *present times to* Forty-one, *and talking of another* Forty eight. Now how is it possible but the Positions of Forty-one should put us in mind of *the Rebellion* of Forty-one, and the *Regicidal Principles* of *Seventy-nine*, mind us of the *Regicide it self* of *Forty-eight*. For these *Principles* and *Practices* are nothing in the World but the *Venom* of *the Old Cause swallow'd* and *Spew'd up again*; and all the *Treasons* of the *Consistory* are cast upon the *Conclave*: As if the *Murther* of *Charles the First*, by the Treachery of *Mock-Protestants*, were ever the less Detestable, because the *Two Harries of France* were *Assassinated* by *Profest Papists*. These are the *Puritan Jesuits*, that turn the *Bible* into a *Nose of Wax*; that make *God* the Author of *Sin*; that *Depose* and *Murther Kings* by a *Text*; and Intitle their *Sacrilege* and *Treason* to the *Inspirations* of the *Holy Ghost*.

*Puritan Jesuits.*

These are the *Straight-lac'd Christians*, that make less scruple of Robbing the *Altar*, than of *Kneeling* at the *Communion*: They can swallow the Blood of *Widdows* and *Orphans*, and yet *Puke* at a *Surplice*. Let me ask the worthy Gentlemen of the City now, which of the two carried them the *easier*, the *Schismatical* and *Sacrilegious*, or the *Episcopal* Tantivy: Or which they take for the more *Dangerous Enemies*, our *Appellants young Beggarly Officers*, or their Old Acquaintances, *Pen*, *Fulks*, and their Fellows, who violently thrust out *the greatest and most Substantial of their Citizens* (as the late King has it) *and took in Persons of desperate Fortunes and Opinions*, *in their places*. Let them compare the *Appellants Courtiers* too, with the

*Husbands Coll.* 537.

the Old *Sequestring, Plundring, and Decimating Committees*; with their *Court Marshals*, and *Major-Generals*: when *London* was made little better than a *Shambles*, and their *Merchants* only *Cash-Keepers* to the *Tyrants* at *Westminster*; and then against his *Overhot-Church-men*, we'l set the *Mechanique Pulpiteers* and *Tub-preachers*: that not only divided the *People* from their *Sovereign*, but *Wives* from their *Husbands*, *Children* from their *Parents*; and preach away *Apprentices*, by *Droves* into *Rebellion*: Carrying the *Schism* through *Church* and *State*, into *private Families*. This is the blessed change that is now propounded, and laid before us.

Papists the grand Enemies.

Lastly, (says he) *the chief and most dangerous of your Enemies are* Papists, *who to make sure of their own Game, allure all the three foremention'd Parties to their side, by the arguments aforesaid. Their design is to bring in Popery, which they can no ways effect, but either by a* Popish Successor, *or by the* French Arms.

There is no doubt of the danger of the *Papists*; but still while the Government has one *Enemy* in *Front*, it is good to secure the *Flank* and *Rear* from another; so that the *Cities* only Safety lies in the *Mean*, betwixt the two extreames of *Popery* on the *One* hand, and *Libertinism* on the *Other*. The *Former* (he says) *can never be effected*, but by a *Popish* Successour, or the French Arms. See now how this hangs together: the same Faction clamour'd against the late King just at this rate: and yet there was no prospect at that time of a *Popish Successour*, but yet *Popery* was charg'd (most injuriously as all the world can witness) upon the *King himself*. And then for the *French Arms*, so far was his Majesty from calling *them* into his Assistance, that upon the *Scottish Rebellion* they were *solicited* and *implor'd* into a *Confedera-*

Inconsistences

*cy againſt* him. And yet we remember to our griefs, that thoſe very *Rumours* and *Apprehenſions* of *Popery*, even when there was not any *Danger* of it, caſt us all into Confuſion. And now our *Appellant*, to ſhew how good an *Engliſh man* he is, as well as a *Subject*, enters his *Proteſtation* a little lower in the ſame *Paragraph*, that *he would rather of the Two, Live under* a French Conquerour, *than the* Duke as *Succeſſour*.

*I muſt acknowledge* (ſays he in the next clauſe) *that there is ſome Coherence between the* Beginning *of the Late Civil Wars, and this our preſent Age. For as well* then *as* now, *the* Ambitious Papiſts, *and* French Faction *were the* chief, *nay the* only Incendiaries, *which ſet us all in flame.*

That the *French Cardinal* did Artificially improve the Turbulent Humour of the *Engliſh* and *Scottiſh Schiſmaticks*, to the advancing of the Intereſt of *France*, & to the *Embroyling* of *theſe Kingdoms*, I make no queſtion: But to call them the *Only incendiaries* is to give the Lye to the conſtant current of *Hiſtory*, and the known *Certainty* of *Fact*; even within our own remembrance. How were the *Papiſts* and *French Factions* concern'd in the *Scottiſh Uproar* of 1637, and a hundred Sacrilegious Tumults, after that, in the courſe of the Rebellion? and to ſet him right now in his *Calculation* of his Majeſties *French-friends*, we ſhall enform him, that the Kings Principal ſupplies of *Men*, *Arms*, *Money*, and *Ammunition*, were furniſhed from *Holland*.

The Late Rebellion Fanatical.

He tells us further, *that the* Catholique Cauſe, *like the* Cheſnut *in the* Fable, *hath ever ſince Q.* Marys *days been in the* Fire: *and that both* then, *and* now, *the* Papiſts *make uſe of the* Epiſcopal, *and* Court-parties claw, *to take it out*; *the* Firſt *of theſe*, *they allure to their aſſiſtance*, *by the Fright of* Presbytery; *the* Latter

*by the apprehenſion of a* Republique, *tho'* nothing is leſs Deſigned, *or* more Improbable.

'Tis a hard caſe to have to do with an *Adverſary* that has neither *Candor* in his *Reports*, nor any force of *Argument* in his *Reaſonings*; and yet it is the more tolerable here, becauſe it is all that either the Story or the Cauſe will bear. He makes the *Epiſcopal* and *Court Party* to be the *Paſſive Inſtruments* of the Church of *Rome*, for the advance of *Popery*, ever ſince the Reign of Queen *Mary*: which is ſo notorious a miſtake, that Queen *Elizabeth*, and the *Hierarchy* in *Her Reign* oppos'd the Errours, and the Power of that *Church*, with all poſſible conſtancy, and Reſolution. King *James* made himſelf famous by his *Pen*, as well as by his *Practices*, upon the ſame Subject. The Late King loſt his Life in the defence of the *Reformed Religion*, and his Majeſty that now is, hath manifeſted his affection to the Church of *England*, (as by Law eſtabliſht,) in deſpight of all *Calumnyes*, and through extream difficulties, with the higheſt Acts of Solemnity Imaginable. And now on the *other ſide*, let but any man trace the *Hiſtory* of the *Schiſmatiques*, from Queen *Mary* to this Inſtant; and the reſtleſneſs of that *Faction* will appear, through every ſtep of his way; and that whenſoever the *Papiſts* preſt upon the *Government*, on the *One* hand, the *Separatiſts* never fail'd of pinching it on the *Other*. And yet again whereas he talks of the fright of *Presbytery*, and the apprehenſion of a *Republique*, as neither *deſigned*, nor *probable*, there's no man of *Thirty years of Age*, but knows the contrary; and that this Nation was actually enſlav'd to that *Double Tyranny*, under pretence of delivering us from the danger of *Arbitrary Power*, and *Popery*. Nay, and but two lines further, he charges

Neither *Good Faith* nor *Argument*.

The Church and Court vindicated.

The Fanaticks troubleſome, ever ſince the Reformation.

A palpable Errour.

He aſperſes the late King.

the *Late King* for countenancing *Papiſts*, no leſs than *This*, which to every honeſt man is conſtructively a *Vindication* of them *both*. Nay, he goes ſo far toward the owning of a diſlike for the *Form* of our *Government* it ſelf, that he ſays, no *Government but* Monarchy *can in* England *ever ſupport or favour* Popery, as who ſhould ſay; *A Common Wealth* would put us out of fear on't.

He ſays again, Pag. 3. that the *Parliament Party never entertain'd any Papiſts, unleſs under a diſguiſe*; and yet we never heard of any more of them, than the Kings *Heads-man* in a *Maſque*. We could ſhew him ſeveral inſtances of the contrary; but no man is ſo ſenſeleſs, as to imagine that the King was *depos'd, purſu'd, rob'd, taken, condemn'd, and put to death*, by a hundred thouſand Prieſts in Vizors: we have nothing to ſay to the *Loyalty* of the *Papiſts*; but yet the incongruity of our *Appellants* charge upon them, we cannot, but in honeſty and common reaſon, take ſome notice of, eſpecially when the *Duſt* of his *Objection* flyes in his own Eyes.

Ridiculous.

*Their Loyalty and good ſervice pay'd to the King* (ſays he) *was meerly in their own defence; well knowing that the Foundation of theſe Commotions was only in Oppoſition to their Party.*

The papiſts Loyalty was Intereſt.

Putting the Caſe now, that they ſerv'd the King only for their own ends: we have an acknowledgment yet, that there was *Loyalty* and *good ſervice* in it, however qualified: and we know that there were many brave and eminent men among them, that loſt their *Eſtates* and *Lives* in that ſervice. If it lyes as a reproach upon them, that they did not ſerve the King out of *Loyalty*, that which they *did*, was yet better than *not ſerving* him *at all*; and better, in a higher degree ſtill, than fighting againſt him.

him. But ſuppoſing now that they had no known *Papiſts* in their *Army*, the Caſe is not one jot mended; for they were all *Schiſmatiques* then; and it is worth the obſervation, that not a man drew his Sword in that *Cauſe*, who was not a *Known Separatiſt*; and that, on the other ſide, not one *Schiſmatique* ever ſtruck ſtroke in the *Kings Quarrel*: The *One* ſide contending according to their *Duty*, in *favour of the* Law, and the *Other againſt* it. The Separatiſts loyal upon no account.

Our *Appellant* lies open to another Objection in the Clauſe above-recited. He ſays, *the Commotion was only founded upon an oppoſition to that Party.* How came it then, that they ſeiz'd the *Crown*, and *Church-Lands*; put the King to death, plunder'd, ſequeſter'd, and beheaded his *Proteſtant Friends, if the Oppoſition* was only to *Popery?* But we have ſeen their pretences, and we have felt the meaning of them. The Appellants voluntary miſtake.

He inſiſts upon *the Papiſts deſiring* Oliver *to accept of the Crown.* There's a little Book that will inform us better concerning that Tranſaction. It's call'd *Monarchy aſſerted*, conſiſting of a Collection of Speeches upon that debate. Who put *Oliver* upon accepting the Crown.

*We are at this time* (he ſays) *acting the ſame Play ſtill, though an* old one *newly Reviv'd; and as that which the* Papiſts *then acted, was laid upon the* Fanatiques, *ſo was the like to have been done in this preſent Plot.*

It will be eaſily granted, that this is in a high degree *the Old Play Reviv'd*; but we are too well acquainted with the circumſtances of the preſent Plot, to carry the reſemblance through. That which the *Fanatiques* then acted, was laid on the *Papiſts*; and when they had *maſter'd* the *King*, under the Calumny of a *Papiſt*, they *Murther'd* him as a *Proteſtant*. The Queſtion at preſent is not the *Certainty* of *One Plot*, but the *Superfœtation* of *another*: For it is compoſſible

possible enough, that a *Papist* may be *before* his Majesty with a *Dagger*, and some *rank Enthusiast behind* him with a *Pistol*.

He proceeds with a Story of Mr. *Claypool*, not at all to our purpose; and then gives us further, an account of the *Papists design* in *Scotland*; *who first by their Councels procured the poor Inhabitants to be Oppress'd, and then sending their disguised* Priests, *and* Emissaryes *amongst them, incourag'd the poor silly Natives to Mutiny against those Oppressions, hoping to cast the Plot upon the* Presbyterians.

If the *Power*, *Number*, and *Industry* of these *Emissaries* be such as our *Appellant* would have us believe, a man would think there should hardly be a *Rat trap* in the three *Kingdoms*, without a *Priest* in't. Let us but lay together several *Circumstances* in this *Appeal* concerning the Miraculous Influences of these Men upon all sorts of People, and it will be a hard matter to represent any thing more *Comical*. *First*, he says, that the *Papists* have already made sure of all the *Young beggerly Officers*, or *Souldiers*, *Courtiers*, and *Over-hot Church-men*; Fol. 2. *Secondly*, he makes them to have an *Absolute Dominion* over the *King* and his *Council*: for they have made him *Banish those Officers* (he says) *that should lead the people up against the Popish Army*. *Thirdly*, they govern all the *Conventicles* in the Kingdom, as our *Appellant* will have it. And *Fourthly*, they procur'd the *Scots* to be *Oppress*, and after that shifted hands, and made them *rebel*; and all this is every man bound to *believe*, as the *Thirteenth Article* of his *Faith*. Now can any thing be more wonderful, than that these people that can turn the *King* and his *Council* with a *Twine thread*; that have so absolute a Command of the *Multitude*; and can set *Governors* and *Subjects* handy-dandy, to

A Legendary Fable.

Box

Box one another like *Punchinello's* Puppets, when *they* pleaſe: Is it not a wonderful thing, (I ſay) that theſe men with all this *Intereſt*, are not yet able to ſave a *Prieſt* from the *Gallows*; or any *ſingle perſon* of the *Party* from the Exact *Rigour* of the *Law*. Have they only a *Power* to do the *Government Miſchief*, and themſelves no *Good?* We inſiſt the more earneſtly upon this *Point*, becauſe the comfort of *Humane Society* is totally deſtroy'd, if we come once to be tranſported, by theſe *ſtories*, into a *Common Diffidence*, every man of his *Neighbour*; and to put into ſuch a condition by the Entertainment of theſe Jealouſies, that there will be no longer any *Faith*, or *Confidence* in *Mankind*; for fear of theſe Inviſible and undiſtinguiſhable *Enemies* in our dayly *Converſation*.

Humane Society diſſolved.

Now to ſupport, and fortifie himſelf in his Opinion; he ſays farther, *that not only Dr.* Oates *mentions this in his* Evidence, *but that the* Papiſts themſelves *were ſo well aſſured of the* Scotch Riſing, *before it happen'd, that at the* Disbanding *of this late* Popiſh Army, *many of the Officers and Souldiers had ſecret Orders not to ſell their Horſes, but to be in a readineſs, for that they ſhould have occaſion to uſe them again within a* Fortnight, and ſo it happen'd; *for within a* fortnight *after the* Disbanding, *the* Rebellion *brake out in* Scotland: *So well acquainted were the Authors of this Miſchief, with the time when it would happen.*

The Scotch Rebellion charg'd upon the Papiſts.

With the *Appellants* leave, Dr. *Oates* only Reports what theſe Agents *Deſign'd* to do, and the *Hopes* of their *ſucceeding* in it; but ſays nothing *poſitively*, that I can find, of what they had *done*: and in his *Thirty fifth Depoſition*, expreſly makes their Project to be *the weakening of both the Presbyterian, and Epiſcopal Faction*: As to the caſting of the *Plot* upon the *Presbyterians*, it was not ſo well contriv'd (me thinks)

Dr. *Oates's* true Account of the *Scotch* Riſing.

as

as it might have been: For it is no *Clearing* of the *Papists* from *One Plot* upon the *Kings Life*, the charging of the *Presbyterians* with *another*.

Then there's *another* slip; he will have the *Papists* privy to the *Scotch Rising*, because at the *Disbanding* of the *Popish Army*, *some Officers were order'd not to sell their Horses*, &c. First it is not prov'd that they had any such *Orders*; *Secondly*, he calls it a *Popish Army*; and implys, that these *Orders* were given to *Popish Officers*, which *Officers* either *went* upon the service or *not*: if they *went*, they overthrew their own design; for he makes it the *Papists Interest* to entertain those *Tumults*, and these Gentlemen made it their business to *suppress* them. If they did *not* go, their Orders were to no purpose. But why does the *Appellant* call it a *Popish Army*? He should do well to wash his Mouth, after so foul and scandalous an expression:

The *Scotch* Fanaticks confederate with the *English*.

But now let us change hands; and see if it be not more probable that the *Fanaticks* knew *before-hand* of *that Rising*, than the *Papists*. For though we had at that time greater apprehensions of the *French* than ever, yet the importunities of some people were so violent for the immediate disbanding of the Army, that it lookt like a design to *remove that Block* out of the *Scots way*. The next passage is a little misterious.

He says, *that it was likely the* Scots *would be beaten by the Kings Forces, that* (says he) *it might make both* Them *and* Us *less apt to* Rise *upon any account whatsoever*. So that there is a tacit Confession, that the *Appellant* found some inconvenience in this *discouragement* to a *joynt Rebellion*: And so he goes on, saying, that *if this had been a Fanatical Plot*, the *same Party would certainly have risen in* England *at the* same time. But this, under favour, will not hold; for the

*Scots*

*Scots* tumulted in 37, and appeared in *actual Rebellion* in 38. Whereas their Brethren in *England* did not take up arms till 41, though *privy* to, and *confederate* in the *Tumults* of 37. He lays it down for granted in the next Line, that the *Papists* Murthered the Late King, and ſo proceeds in theſe words.

*After the Catholiques had thus brought th Futhers head to the Block, and ſent the young Princes into Exile; let us reflect upon their Uſage of them in* France, *&c.*

Now to give the Devil his due, I cannot find ſo much as *One Papiſt* in the whole Liſt of the *Regicides*; and I have turn'd over all the *Acts* and *Ordinances*; *Walkers Independency*; and in one word, the whole *Hiſtory of thoſe times*; and can hear no news of them. Take notice, that it is not the queſtion here whether or no the *Papiſts* would have *ſcrupled* it upon a fair Occaſion; but whether or no, in the Truth of the *Fact*, it was the *Papiſts* that did it: and I do not think it Fair, to *hang one Man*, or *Condemn one party for anothers fault*. Put the caſe one man ſteals a *Horſe*, and another robs a *Church*, 'tis no vindication of the *Horſe ſtealer*, to diſcharge him of the *Sacrilege*; no vindication of him that robb'd the *Church*, to acquit him of the *Horſe ſtealing*; but it were a high injuſtice to charge *one* offender with the crime of *another*. His following Reflections upon the Illuſage, the Royal Family received in *France*, when his Majeſty was *abroad*, and the good Offices which *France* has received from *hence* in requital, are only meant for a ſly and invidious Reproach upon the Government, and there is more of flouriſh in them than matter of weight; only he has one ſpeculation not to be paſt over.

Who brought the Late King to the Block.

*I cannot but aſcribe great part of our preſent Calami-*

*ties* (says he) *to his Highnesses Education in that* Arbitrary *and* Popish *Government.*

Here he pretends to tell us of our Miseries, and from whence in a great measure they proceed; but it would puzzle a man to find out what these *present Calamities* are, more than the froward and fantastical apprehensions of *remote* and *imaginary Evils*: Nay, the very *fear* it self is counterfeited as well as the *danger*, and the men that dress up these goblins to fright the silly multitude, they do but laugh at them themselves. Our *State-Empericks* do with our *Politique*, as our *Physicians* do with our *Natural Bodies* (for there are *Intoxicating Opinions* as well as *Passions*) they make their Patients many times stark raving mad with that which they are not one jot affected withal themselves. Do we not live (or if we *will*, at least, we *may*) in Peace and Plenty, under the protection of a Gracious and a Protestant Prince, and under the blessing also of so particular a providence, that when all our Neighbours have been at fire and sword round about us, this Nation has been yet exempt from the common calamities of Christendom? And shall we now expose and abandon our *present quiet* and *security* only for *future possibilities*, and make our selves *certainly* miserable *before-hand* for fear of being miserable *hereafter*? Whosoever soberly considers what we *enjoy* on the one hand, and what we *fear* on the other, comparing and examining both parts with their due and reasonable circumstances, he shall find all attempts and proposals of popular prevention or reformation, to be as wild a project, as if a man should cut off a leg or an arm for fear of corns or chilblains. But what if our fears were yet juster than they seem to be? how many things may yet intervene,

according

according to the ordinary courſe of humane affairs, to diſappoint the danger? as Mortality, Survivorſhip, change of thought, *&c.* or can the appellant preſcribe us any Remedy, that is not worſe then the diſeaſe? ſhall a man caſt himſelf from the top of *Bow*, for fear of tumbling down ſtairs? ſhall we deſtroy *Proteſtantiſm* for fear of *Popery*? or a *Good Government* for fear of a *bad One*? ſhall we run the hazzard of Damnation, for fear of oppreſſion? Nay, what if our preſent apprehenſions were Gratified? New ones would yet ſucceed into their places: For the Rage of Jealouſie is boundleſs, and Incurable. And ſo we found it in the late Rebellion, which was built upon the ſame Foundation. Never ſo mean and ſo deſpicable a ſlavery, as that which we then brought upon our ſelves for fear of ſlavery. Never was any *Papacy* ſo *Tirannical*, and ſo *Ridiculous* together, as that *Perſecuting*, and *Nonſenſical Presbytery*, which we had in Exchange for the beſt temper'd Eccleſiaſtical Government upon the Face of the Earth. Were not *Thoſe* bleſſed days when our *Divines* had *Saleſmen*, and *Mechaniques* for their *Tryers* and the *Laity* a ſupercilious Company of *Claſſical*, and *Congregational Noddys* for the *Inſpectors* of our *Lives* and *Manners*: When *Tone*, and *Lungs*, without either *Learning*, or *Honeſty*, were the diſtinguiſhing Marks of a *Gifted Brother*? Methinks the very Memory of theſe ſervile and profane Indignities ſhould put the bare thought of the Second part of it out of Countenance.

And he ſeems as much out in the pretended *Cauſe* of our *Calamities*, as he was in the *Calamities themſelves*. There were no Princes Educated abroad in the Late Kings time, and yet the ſame clamour to

a Tittle. But if the *Appellant* had been ſo minded, he might have given us a much more Rational account of our misfortunes, than he has done. He might have charg'd them upon thoſe people, who in truth, firſt ſent the *young Princes* into *Exile*, and then *kept* them there; and have at preſent a deſign upon the Exerciſe of the ſame Arbitrary power again, which they would be thought to fear. They began with a cry againſt Popery, but they concluded in the Murther of the King, the diſſolution of the Monarchy, and the perpetual Excluſion of the Royal Family, as may be ſeen in their Proclamation of *Jan.* 30. 48. for *Inhibiting any perſon to be King. Whereas* Charles Stuart *King of* England, (ſay they) *being for the Notorious* Treaſons, Tyrannies, *and* Murthers, *committed by him in the Late Unnatural and cruel Wars, condemned to Death*, &c. It is remarkable, that though they poſſeſt the people againſt His Majeſty, as a *Papiſt*, there is not one word of Religion in the Reaſons, of their putting him to *death*.

The *Appellant* comes now to ſhew his Reading, in two paſſages out of *Philip de Comines*, with an application of his Obſervations upon them. The *former* concerning certain *Engliſh* Penſioners; which *Lewis the Eleventh of France* kept in *Pay*. Now though I cannot agree the hundreth part of thoſe perſons to be *Penſioners*, which out of an envy to the Government, the Common people are inſtructed to call ſo; yet I ſhall never differ with him upon this point, that the Money of *Lewis the Fourteenth* may perhaps have been current in *England*, as well as that of *Lewis the Eleventh* was. The other ſtory is that of *Lewis the Eleventh* to *Charles* Duke of *Burgundy* in the Caſe of *Campobache*. The *French* King advertiſes the Duke of *Burgundy*

The Treachery of *Campobache*.

(they

(they being then in hostility) that the Count *Campobache* was a Traytor to him: But the Duke would not believe it. And there was one *Cifron* also, who was of the Plot with *Campobache*: This same *Cifron*, being taken prisoner by the Duke before *Nancy*, and condemned to dye; gave the Duke to understand, that he had a most Important secret to communicate to him. But the Duke, neither giving admittance to *Crifon*, nor credit to the King; lost his Life afterward, and his Dominions, by being too incredulous, The *Appellant* applies this to his Majesties Case, in Language so course and scandalous, that there is no repeating of it. And what does all this amount to, but that a Prince may be as well undone by believing *too much*, as *too little*? If he had Trusted either *less* to *Campobache*, or *more* to the King, it had come all to a purpose. He will have his Majesty in danger for not believing *enough*, of the *Popish Plot*: But his Royal Father was Ruin'd on the other side by not believing *enough* of the *Presbyterian Plot*. And God grant that his present Majesty may only believe so much of that Plot over again, as may stand with his honour and safety. But it appears in this place, by the courseness of the *Appellants* Expressions, and by the byas of the whole Libel throughout, that he is not so much concern'd for the Kings believing or not believing, as to fasten a scandal upon his Majesty, by perswading the People, that the King does not believe it; and consequently to possess them, that his Majesty is a favourer of *Popery*, tho' never any Prince in Christendom gave more Convincing and Irrefragable Proofs of the contrary.

Equally Dangerous to believe too much and too little.

*This passage of the Duke of* Burgundy (he says Fol. 4.)

may

*may be very much to our purpose, to shew you, that when God designs the destruction of a King or People, he makes them deaf to all discoveries, be they never so obvious.* And having levelled the Application in particular, he speculates in general terms (toward the bottom of the leaf) upon the whole matter.

There are four several Arguments (*he says*) which *many times prevail with Princes to be incredulous of all pretended Conspiracies against themselves. The* First *is drawn from their being in, or made privy themselves to* Part *of the* Plot, *but not to the* whole. *The* Second, *from their own good* Nature, *and* Clemency. *The* Third, *from the nature of the* Evidence. *And the* Fourth, *from the nature and Interest of the pretended* Conspirators. *To begin then with the* First, *when the Prince hath been made acquainted with a Design of Introducing a* New Government, *or a* New Religion, *but not with the* Design of taking away his own Life; *this sometimes hath prevailed with him not to believe, that the same party with whom he himself is in a Conspiracy, should have any such other Plot against his Life. But this I hope is not our Case; For,* &c.----- *And then he Reasons that his Majesty could get nothing by it.* Fol. 3.

We shall put him together now, and make *English* of him, *First*, He makes the Duke of *Burgundies* Case, in his *Deafness to Discoveries*, to be the *Kings*. Secondly, He infers from *that Deafness*, that *God has design'd his Majesty to destruction.* Thirdly, He takes upon him to Philosophize upon the Reasons of Princes Incredulity in such Cases; and very fairly represents his Majesty as a *Party* in the *Conspiracy*, and consenting to the Introduction of a *New Government*, and a *New Religion*, though *not privy to the Plot of taking away his own Life.* Only he concludes with a [*But this I hope is not our Case.*] in such a way of *Doubting*, as implies *Believing*. And so much for the first point.

The Kings Bounty abus'd.

The second Motive (he says, *Fol.* 5.) which may incline a Prince to disbelieve the report of a Plot is, *from his own* good Nature, *and* Clemency; *which makes him not believe any ill of those to whom he has been so kind.* But this is a fallacious way of arguing.

Now, by his favour, This is not so much an Argument from *Good Nature*, on the *one* side, as from the Tye of *Gratitude*, on the *other*: but whether way soever it be taken, the

Late

Late King found it indeed *a very fallacious way of arguing*: for almoſt all his Acts of Grace and Bounty turn'd to his miſchief, as appears in his Majeſties *Declaration* of *Aug.* 12. 1642. when after delivering up his Miniſters to Impeachments, his Conceſſions in the buſineſs of Star-Chamber, High-Commiſſion Court, Ship-Money, Forreſt-Laws, Stannery-Courts, Tonnage and Poundage, Continuance of the Parliament, *&c.* they improv'd all theſe Truſts and Condeſcenſions, even to the formal taking away his Authority, Revenue, and Life. And thoſe particularly whom his late Majeſty oblig'd to the higheſt degree, laid the Foundation of his Ruine. Nor is the ingratitude of the ſame Party to the Son leſs *notorious*, than the other was to the Father: None flying ſo fiercely in the face of the Kings Authority and Perſon, as thoſe that ſtand indebted to the King for their Lives and Eſtates; who yet act as confidently, as if one Rebellion might be placed in Juſtification of another. For they do now afreſh and in publick avow the Methods and Practices of the late Times; while the true Sons and Servants both of the *Engliſh Church* and *State*, lie in the duſt, waiting for the righteous Judgment of the Lord in want, and patience. Now if according to the *Appellants* Rule thoſe are the moſt dangerous, to whom the King has been moſt kind, that Danger muſt be underſtood of the Fanatiques; for otherwiſe the *Appealer* runs the hazard of a *Premunire*, upon the Act *for the ſafety of the Kings Perſon*, in ſcandalizing his Majeſty for a *Favourer of Popery*. It is not yet that the general Rule fails, becauſe of this Exception; for the greater the Obligation, the greater in reaſon ought to be the confidence, though the *Appellant* ſeems to be of another Opinion.

*Who betrays you in your Beds?* (ſays he) *your Friend; for your Enemy is not admitted to your Houſe. Who betrays you in your Eſtate? your Friend; for your Enemy is not made your Truſtee. So that nothing is more dangerous than a blind friendſhip.*

This is an admirable fetch of his, to prove his Royal Highneſs dangerous to his Majeſty, becauſe he is both a *Friend* and a *Brother*; and ſtill the *Nearer*, the more *Dangerous*: as if the King were ſafer in the hands of his *Enemies*, than of his *Friends*. But he expounds himſelf, that they are more dan-

gerous

gerous, in respect of greater *Confidence*, and fairer *Opportunities*. There is no fence against that danger, but utterly to cast off and renounce all the Bonds, and Dictates of *Society* and *Good Nature*. We must contract no Friendships, and trust no Relations, for fear they should cut our Throats. How much more wretched than the very *Beasts*, has our *Appealer* at this rate made *Mankind*, by poysoning the very *Fountain* of *Human Comforts?* Nor is it a *Friend* that *betrays* us, but an *Enemy*, under *that appearance*: By which Rule an *Episcopal*, a *Fanatical*, a *Popish Friend*, are all equally dangerous; For a Man has no more security of a *Friend* under *one denomination*, than under *another*. But the *Appellant* in this place speaks of the danger of a *blind Friendship*; that is to say, a *kindness* that is taken up without any *consideration*, or *Choice*, and runs on *without fear or wit*: which in this application, must either be very little *respectful*, or altogether *Impertinent*. He produces instances of perfidious *Favourites* and *Relations*: as if there were no other to be found in Nature. By his Argument, because *one Woman* poyson'd her *Husband*, *all men* should destroy their *Wives*: Because *one Son* supplanted his *Father*, *all Parents* should drown their *Children* like Kitlins. Because *one Elder Brother* offer'd violence to his *Elder*, there should be no longer any *Confidence*, or *Faith* maintain'd among *Brethren*.

An Argument destructive of Society and good Nature.

And of evil Consequence.

*If little petty Interests* (says he) *make one Brother wish the others Death, how much more prevalent will the Interest of a Crown be? Nay, of two Crowns*, viz. *One here, and another hereafter in Heaven, promis'd him by an Old Fellow with a bald Pate, and a Spade-beard.*

As to the Argument, this is only the Second Part to the same tune; and a *particular Instance* improv'd into an *Universal Exception*. There are *wicked Husbands, Wives, Children*; Let there be no more *Marrying*. Men have been *poyson'd* in the *Sacrament*, in their *Cups*, and *Dishes*; shall we therefore never receive the *Communion*, nor *Drink*, nor *Eat?* There have been *Tyrants* in *all forms of Governments*, shall we therefore have *no Government at all*? And moreover, as this way of Reasoning lessens all the Bonds of Human *Trust*, and *Concord*, and runs us back again into Mr. *Hobb*'s Original *State of War*, so does it as little serve the *Appellants* purpose, even if it

A dangerous Proposition.

it were admitted. *First*, the Temptation of a *Crown* does not work upon any man, either as a *Brother*, or as a *Stranger*, but equally upon *Both*; and *more*, or *less*, as the man is *more* or *less Conscientious* or *Ambitious*. So that the danger arises from the *Humour* of the Person, not from the *Relation*. Nay, *Secondly*, the Danger is Greater, from a *Popular Faction* that has *no Right at all to a Crown*, than from a *Legal Pretendent* to it, upon a Claim of *Descent*. For the One only waits his *Time*, according to the course of *Nature*, whereas the Other presses his end by the ways of *Blood* and *Violence*, having no other way to compass it: He makes it yet a stronger Argument, where there is but *One Life* betwixt a *Successor* and *Three Kingdoms*: But does not this Argument hold as strong on the *other* side? There was only the *Kings Life* betwixt the *Faction* of 1641. and the *Three Kingdoms*, which Life they took away, and so possest themselves of his Dominions. Their pretence was only a *Reformation* of *Abuses*; with Horrid, and Multiply'd Oaths, that they designed only the Glory of *God*, the Honour of the *King*, the Preservation of the *Protestant Religion*. His Majesty (they said) was misled by *Popish Counsels*; and their Business was no more than to rescue him out of the hands of *Papists*, and bring him home to his *Parliament*. And what was the Event of all? A Gracious Prince was Murther'd, and 500 Tyrants set up in his stead: Our Religion, and our Laws were trampled upon, and the *Free-born English-men* subjected to Bondage, below that of *Gally-slaves*: The whole Nation becoming a Scandal, a Hissing, and a Scorn, to all our Neighbours round about us.

The Temptation of a Crown.

Reformation the pretence.

But what were these People all this while? If we may credit the *Appellant*, they were *Priests* and *Jesuits*; or at least, *Papists*: But the King tells us, they were *Brownists*, *Anabaptists*, and other *Sectaries*; *Preaching Coach-men*, *Felt-makers*, &c. The Act for *Indempnity* gives us a *List* of the *Regicides*: The Act of *Uniformity* stiles them *Schismatiques*; and throughout the whole History of their *Acts*, and *Ordinances*, there appear none but *Dissenting Protestants*; The Church of *England* being the *only Sufferer*, betwixt the *two Extreams*. And these People had the Interest of the *two Crowns* in prospect too; which the *Appellant* descants so Jollily upon: Almost every Pulpit promising *Salvation* to the Fighters of the *Lords Battels* against the *Lords Anointed*, with a *Curs'd be He* (at the end on't,) *that doth the work of the Lord negligently*.

Who they were that destroyed the late King.

Upon the *third Head* he ſays, that *moſt Princes believe, or diſbelieve the Information which is given them of a Plot, according to the Nature of the Evidence, and Credit of the Informants.*

There is no more in this, than that moſt Princes *believe*, upon the Common Inducements that move all men of Reaſon whatſoever to *believe*; *viz.* the *Probability* of the matter in Queſtion, and the *Credit* of the *Witneſſes*. Now as to the *Popiſh Plot*; we ſhall give him theſe Points for granted, but without diſcharging a *Plot* likewiſe, on the *other* hand, upon the ſame *Principles*, and no leſs pregnant *Evidence*. We do not ſpeak here of the *Popiſh Plot*, which the *Papiſts* would moſt ſillily have turn'd upon the *Presbyterians*, (the ſhalloweſt *Contrivance* certainly that ever was hatch'd, and the moſt palpable *Impoſture*:) But we ſpeak of a *Plot* that was bred and born in the *Fanatical Party*; whereof we have as many Witneſſes almoſt as Readers, in forty *Libels* of that Leaven, and Extraction; beſide ſeveral open and violent attempts upon the *Government*, which do unanimouſly bear Teſtimony againſt them. The following parts of this *Paragraph* are wrought into ſuch a Complication of Zeal and Scandal (one *Snap* at the *King*, and another at the *Plot*) that every Period is a *Bait*: And whoever touches upon it, is ſure of a Hook in his Noſtrils. Under Colour of Aſſerting and making out the Truth of the *Plot*, (which no ſober man doubts of) he throws Dirt upon his Majeſty and his Miniſters, for dodging, and Impoſing upon the People, in favour of it. One while *too much* comes out, another while *too little*. The frequent *Diſſolutions* and *Prorogations* of *Parliaments* (he ſays expreſly) *were to prevent the Tryal of the Lords*? And ſo the *Squib* runs ſputtering on, from the King to his Privy Councel; Thence, to his Courts of Juſtice; and in one word, the whole *Story* comes to no more than a *Political Abſtract* out of *Harris*'s *Domeſtick Intelligence*.

Two Plots.

He covers the Libel with the Plot.

But why theſe *Pamphlets* to the *Multitude*? *Firſt*, There's no fear of the peoples running into *Popery*: For 'tis their Horrour and Averſion. *Secondly*, There's no need of convincing *them* of the Truth of the *Plot*; but rather to keep them from Extravagancies, upon the jealouſies and apprehenſions they conceive of it already. *Thirdly*, There's no need neither of calling them to our aſſiſtance, toward the ſuppreſſing of it: For the ſifting and examining of this *Conſpiracy*, with the bringing of the *Confederates* to Publique Juſtice, is a great part of the buſineſs of the *Government*. So that theſe Libels cannot be reaſonably underſtood

Why this Appeal to the Multitude?

ſtood to have any other than theſe two ends. *Firſt*, To Teaze and Chafe the *Rabble* into a Rage, diſpoſing and preparing them to entertain any occaſion for Uproar and Tumult. *Secondly*, When their Blood is up againſt this Deteſtable *Plot*, with the Contrivers, Promoters, and Abetters of it; what does he, but turn the Rancour of that Outragious *Humour* upon the King, Privy Councel, Courts of Juſtice; and briefly, all his Friends; by marking them out for *Parties* in the *Treaſon*: And ſo rendring his Majeſty, and his Government odious, by theſe Malicious Inſinuations, and endangering the Peace of the *Publique*, to the Higheſt Degree?

*The fourth and laſt Argument* (ſays he) *which may ſometimes prevail with the Prince to disbelieve any report of a* Conſpiracy, *is taken from the Nature and Principles, and from the Intereſt of the pretended Conſpirators. But neither of theſe Motives can pretend to Influence our Prince into a disbelief of this Popiſh Plot*, Fol. 7.

The Appellants Obſervation and Inference is *this*, that the *Popiſh Plot* is to be *believ'd*, becauſe it ſquares with the Principles and Intereſt of the *Party*. We are better informed in the Hiſtory and Doctrine of *Maſſacres* and *Regicides*, than to queſtion the Malice of the *Jeſuitical Poſitions*, or the Credibility of the *Plot* here in Debate; and ſo we ſhall yield him the Helliſh *Tenet*, which he inſiſts upon, of Murthering KINGS, and a Helliſh *Tenet* it is indeed; and as Helliſh undoubtedly in a *Schiſmatique*, as in a *Jeſuit*. For his Quarrel otherwiſe is to the *Faction*, not to the *Maxim*, which is equally dangerous and deteſtable in all *Factions*. Now whereſoever we find the ſame *Principles*, we have the *Appellants* leave honeſtly to ſuſpect the ſame *Deſigns*.

Popiſh Principles and Intereſt.

Was not this the Doctrine of the *Fanatiques*, from *Forty* to *Sixty*? And did they not make good their Doctrine by their practice? Did they not declare the *King* accountable to the *People*? And did they not put him to Death, upon that Foundation? We have the very *Journals* themſelves of thoſe Times, to prove what we ſay; beſide the Damned Harmony of their beſt received Authors to that purpoſe. *We propound* (ſay the *Remonſtrants*) *that the Perſon of the King may be ſpeedily brought to Juſtice, for the Treaſon, Bloud and Miſchief he is Guilty of. An Act* (ſays another) *agreeing with the Laws of God, Conſonant to the Laws of Men, and the Practices of all Well-order'd States and Kingdoms. Let Juſtice and Reaſon bluſh* (ſays another) *and Traytors and Murtherers, Parricides and Patricides put on white Garments, and rejoyce*

Puritan Jeſuits.

*as Innocent Ones, if this man* (ſpeaking of the late King) *ſhould eſcape the Hands of Juſtice and Puniſhment. The Government of* England (ſays a Fourth) *is a* Mixt Monarchy, and *Govern'd* by the Major Part *of the* Three Eſtates *aſſembled in* Parliament. *Whenſoever a King* (ſays a Fifth) *or other Superiour Authority Creates an Inferiour, they inveſt it with a Legitimacy of Magiſtratical Power, to puniſh themſelves alſo, in caſe they prove Evil Doers. It is Lawful* (ſays a Sixth) *for any, who have the Power, to call to account a Tyrant or wicked King; and after due Conviction, to Depoſe and put him to Death, if the Ordinary Magiſtrate have deny'd to do it.* Detrahere Indigno, &c. *It is not for private perſons to Depoſe a wicked Governour; but that the Univerſality of the People may lawfully do it, I think no body queſtions.*

Treaſonous Libels.

These Seditious *Poſitions*, with many more, (and ſome *worſe*, perhaps,) were publiquely Printed and avow'd before his Majeſties *Return*. And the very ſame *Principles*, with Peſtilent Additions to them, have been expos'd by the ſame *Party*, in the Face of the Sun, ſince his Majeſties *Reſtauration*. And there is ſcarce a Pamphlet without ſomething of this Mixture, that comes from any of the Private and Pragmatical *Intermedlers* in the preſent *Controverſie*. So that the Principles are the very *ſame*, as to the *Quality* and *Ingredients*, under ſeveral *Colours*. And ſo much for their *Principles*: Now to their *Intereſts*.

Of Counſel with the Papiſts.

In his following way of Reaſoning; under the Countenance of proving it to be the *Papiſts Intereſt* to *Murther* the King, he does all he can in the world, by a Side-wind, to poſſeſs them with the Neceſſity of doing it; and conſequently, to *force* them upon it: Only, as good luck is, the Arguments will not bear that ſtreſs. I ſhould not dare to ſpeak his words after him, if it were not, *Firſt*, that the Libel is already, by ſeveral Impreſſions of it, made as publique as a *News-Book*; And *Secondly*, that his Propoſitions are erected upon a falſe bottom. Upon which two Conſiderations, we ſhall preſume to inſert only two Periods of his, upon this Subject.

A dangerous Hint.

*Their Intereſt* (ſays he) *does unavoidably excite them to Murther his Sacred Majeſty: For Firſt, they know he cannot long ſubſiſt without a conſiderable Sum of Money, which he muſt receive either from the Party, or from the Parliament: Now for them to ſupply him with ſo vaſt a Sum, is a Charge, that (you may well imagine) they would deſire to get rid of it, if they could, though by the Kings Death. On the other ſide, for the Parliament to ſupply him with Money, that they know can-*

not

*not be done but by taking off the Heads of their Faction; excluding their Succeſſion, and conſenting to ſuch Laws as muſt of neceſſity ruine them: Beſides, his Majeſty hath already permitted the Executing ſo many of their Party, as they never can nor will forgive it.*

It falls out happily, that the *force* of his Argument does not come up to the *Drift* of it. But the *Weakneſs* of the one takes off the *Edge* of the other. He tells the whole world, that the *Papiſts* have no way in the Earth to ſave themſelves, but by the Murther of the King. The one half of this ſpoken in a Corner to a Knot of *Frieſts* and *Jeſuits*, and fairly prov'd upon a man, would be as much as his Head's worth. And is the Crime ever the leſs for doing the ſame thing in Publique, where the Provocation is ſtronger? Theſe Diſcourſes are not to paſs for *ſimple Declarations* of a mans *Opinion*; but Artificial *Encouragements* rather, and *Adviſes*, toward the *doing* of the thing; eſpecially coming from the Pen of a Perſon that calls himſelf *Junius Brutus*, and recommends himſelf to the City by the borrow'd name of a *King-killer*. Though I cannot inform my ſelf of any of *that Family* that lives near *Richmond*.

His faulters in his Arguments.

His firſt Argument runs thus. The King wants Money; and there's none to be got, but either of the *Papiſts*, or of the *Parliament*. The *Parliament*, he ſays, will give his Majeſty none; and therefore the *Papiſts* will Murther him to ſave Charges. This is a Policy far fetch'd: The *Fathers* Head (we know) was ſet at a Price, but we hope better of the *Sons*. Now in his prejudging the *Parliament*, upon an Aſſumption that the King gets not a peny of Money of them, but upon ſuch and ſuch Terms; he does not ſo much ſpeak his *thought*, as vent his *Propoſition*; rather *deſiring*, than *foreſeeing* that the *Houſe of Commons* will hold the King to ſuch unhappy Conditions. And then he finiſhes his Contemplation with this Concluſion, that the *Papiſts* will never forgive his Majeſty, for what he has done already. Wherein, *Firſt*, he contradicts himſelf, in ſuppoſing the King an *Enemy* to the *Papiſts*, whom he has hitherto inſinuated to be their *Friend*. And *Secondly*, inſtead of proving the *Papiſts* Deſign againſt the King in this particular, he advances one of his *own*.

The Popiſh and Fanatick Intereſt the ſame.

Now if he would have come roundly up to the point of the *Papiſts* Intereſt; he ſhould have told us of the Eccleſiaſtical Dignities and Preferments that the Church of *Rome* has confer'd upon their *Emiſſaries* into his Majeſties Dominions: And he ſhould have expounded it to the people, what pains they take, and what

what Hazards they run, only in the playing of their own Game, and making way to their advantages in Reverſion. This is ſo great a Truth, that moſt of the ſerious *Catholiques* themſelves reflect familiarly upon theſe *Buſie* people, as the common *Troublers* of the *Peace* of *Chriſtendome*. But then I ſhould have oppos'd an Intereſt alſo on the *Fanatiques* ſide, to ballance this. For they have their Reverſional proſpects too; their *ſequeſter'd Livings* and *Eſtates*; their *plunder'd Goods*, their *profitable Offices* and *Commiſſions*, *Crown* and *Church-Lands*, *&c.* And they wait for their day again as impatiently as the *Jews* do for their *Meſſias*. Nay, to keep their Title ſtill a-foot, they ſtand faſt to their Old *Covenant* ſtill, as the *Fanatiques Magna Charta*, by which they pretend to make out a *Religious Claim* to all the advantages they got by Sacriledge and Oppreſſion. So that their *Principles* and *Intereſts* lying indifferently againſt the *Eſtabliſht Order* both of Church and State, there will be no need of caſting eithers faults upon the other.

A wicked Calculation.

After a worſe than Aſtrological Determination upon the *Kings* Fate; he beſtows another Caſt of his Cunning upon the City and Citizens of *London*, which (he ſays) is in danger to be conſum'd by *Fire*. It is a lewd and a ſeditious Hint, in both theſe Caſes, the putting of it into the head, as it is much in the power of any profligate and deſperate Villain, to verifie his Calculation. Beſides that, in telling the Citizens what they are to expect, he does at the ſame time, Counſel the Papiſts what to do. They will burn *London*, (he ſays) *Firſt, as the only United force, able to withſtand Arbitrary Government, and without that, Popery can never prevail.*

Miſtaken in his Computation.

If *Popery* cannot come in without *Arbitrary Government*, if the *Jeſuits* deſign the *burning* of *London*, *as the only United force that can withſtand that power*: either there is no fear of *Popery* and *Arbitrary Government*, and (conſequently) of ſuch a deſign taking place in *this Kings Reign*; or the whole Calumny falls directly upon his *Majeſty himſelf*: or otherwiſe, if the *Appellants* proſpect looks forward into the future, what's the meaning of all theſe *Alarms*, ſo unſeaſonably, to trouble our preſent peace with the ſickly Viſions of things to come? And he ſhould have done well alſo to have expounded himſelf a little upon the *United Force* that ſhould *withſtand*, and the *Arbitrary Government* to be *withſtood*? For otherwiſe, it may be taken for the ſounding of a Trumpet to a *Rebellion*. For the *Arbitrary Government* which he

he phancies to himſelf, muſt be exerciſed either by a *Lawful Prince*, or by an *Uſurper*: If by the *Former*, *his Tyranny* is no *Warrant* for *our oppoſition*; if the *Latter*, there's no appearance of any other *Uſurpation*, then (as we ſhall ſee preſently) of his own ſetting up.

*Secondly*, *he ſays that* London *is the only place, where by reaſon of their Excellent Preaching and dayly inſtruction in the Proteſtant Religion, the people have a lively ſence thereof, and doubtleſs will not part with it, to pleaſure a Prince; but perhaps rather loſe their* Lives *by the Sword in the* Wars, *than by* Faggots *in* Smithfield,

The paſſage now is plain *Engliſh*, and as many indignities upon the Government, crouded into one ſentence, as could well be brought together. Here is *firſt* an exhortation to a *Rebellion*. For the Prince here in Queſtion, againſt whom the ſword is to be drawn, can be no other, upon his ſuppoſition, then actually the *King*. And let him take his choice now whether it ſhall be intended of his *preſent Majeſty*, or of his *Succeſſor*. It is a *Rebellion* againſt the *King* that *now is*, in the *one caſe*, and againſt the *next King* in the other. And *ſecondly*, It is not only a *ſimple Rebellion*, but (to the ſcandal of the reformation, and particularly of the Church of *England*) a *Rebellion* founded upon the *Doctrine* of the *Proteſtant Religion*: *Thirdly*, it is no other then (as he himſelf has worded it) the *Helliſh Tenet* of *murthering Kings*, in a *diſguiſe*: only a *Jeſuitical Principle* in *Maſquerade*. It is, *Fourthly*, a Condemnation of the practices and ſubmiſſions of the *Primitive Chriſtians*, and the whole ſtory of our *Proteſtant Martyrology*. Sedition in plain Engliſh.

He ſays, Thirdly, *that the City is too powerful for any Prince that Governs not by the love of his people, which no Popiſh ſucceſſour can expect to do*. This is the very Tranſlation of his Name ſake, *Jun. Brutus*, in his *vindiciæ contra Tyrannos*. *If the Prince fails in his promiſe* (ſays he) *the people are exempt from their obedience; The contract is made void, and the right of obligation is of no force. It is therefore permitted to the Officers of a Kingdom, either all, or ſome good number of them, to ſuppreſs a Tyrant*. Here's a great deal of virulence in his Diſcourſe, without one word of weight, to countenance it. For the Well-being of this City is ſo eſſentially requiſite to the well being of this Kingdom, that the very charge of the Government is to be defray'd without it. So that it is the intereſt of all Governours to cheriſh, and ſupport it, Here he trifles away ſome half a ſcore lines more about the *Fire*; and then, from the danger of the *City*, advances to the further *danger accruing to the Citizens, as well as to the whole Kingdom, upon the Kings untimely Death*. Sedition ſtill.

The

*The greateſt danger (ſays he) will proceed from a confuſion, want of ſome Eminent an Intereſted perſons, whom you may to lead you up againſt a* French *and* Popiſh Army, *For which poſe no perſon is fitter then his Grace the Duke of* Monmouth, *for Quality, Courage and Conduct; as for that his life and fortune pends upon the ſame bottom with Yours. He will ſtand by you fore ought you to ſtand by him. And remember the old rule is,* who hath the Worſt Title ever makes the Beſt King.

A Propoſition for a new King.

Does he ſuppoſe this Confuſion upon the *Death* of the K or the *Burning* of the *City*, or *before* or *after*? Or has he conſ ed either the illuſtrious Perſon, or the Honorable City (that makes ſo bold with) to know whether or not the *one* would a cept of ſuch a Commiſſion upon the *Appellants terms*, or the *offer* it? The Charecter that he is pleaſed to beſtow upon Grace, for his quality, Courage, and Conduct, is not unkn to any man that ever ſomuch as heard of his Name. But the *pellant* never conſiders that all theſe Glorious Circumſtances point blanck contradictions to his Deſign. How can he imag that ſo brave a Perſon can ever ſtoop to ſo mean a thought; ſuffer himſelf, by a Proſtitute Libell, to be Inchanted out of Honour, Reaſon, and Allegiance. Or that the moſt Emi City of Chriſtendom for purity of Religion, Loyalty to Prince, Power, Good Government, Wealth and Reſolution, be *cajol'd* out of all theſe Bleſſings and Advantages, by the *tical Fanaticiſm* of a *Dark-Lanthorn-Pamphlet?* But to what is all this clutter? The *Appellant* has a mind (it ſeems) to ch his Maſter, *He who hath the worſt Title* (he ſays) *ever mak beſt King*; which is a very fair propoſition for ſetting up worſe Title, in his Majeſties place. From hence he goes for ſtill computing upon his Majeſties death, as a thing to be t for granted; and ſo recommending himſelf to the *moſt worthy tizens*, he finiſhes his *appeal*, filling up the *Page* with a *Po* concerning ſome *Antimonachical principles* in the *Church* of *R* He that has a mind to ſee theſe match'd in the *Scottiſh Kirk*, receive further ſatisfaction in a little book Entitled.

TYRANNy and POPERY *Lording it over the C* ſciences, Lives, Liberties, *and* Eſtates, *both of King and ple.*

*THE END.*